NABALS Arraignement:

OR

A CHRISTMASSE-CHVRLE.

Delivered in a Sermon in the Cathedrall Church of NORVVICH, the 9. of Ianuary, 1630.

By THO. REEVE, *Miniſter of Gods Word at* COLEBY *in* NORFOLKE.

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1632.

TO ALL THE ANCIENT NOBILITY, AND GENTRY OF THE KINGDOME, THE honour of Charity here, and the happineſſe of Charity hereafter.

Right Honourable, Right Worſhipfull,

MY motion is for Charity, for that which is the luſtre of profeſſion, the ornament of high birth; for this have your Fore-fathers left vnto you their armes, and their poſſeſſions: this is that which will ſend honour into their Tombes, and make their herſes (as it were) caſt forth yet a kind of fragrancy; charity legitimates you in your pedigrees, and cauſes the world to acknowledge that ye like true heires enjoy their means, not having cut off the entayle; by this the hearts of friends approve of you, and the mouthes of *Adverſaries* are ſtopt. Shall *Papiſts* have the preheminence of vs in any vertue, or eſpecially get the fore hand of vs in Charity? no, declare that pure obedience can draw as free bounty from you, as the *Allective* of Merit did from them; our Religion as it hath blowne vp the dying coales vpon the Altar, ſo it hath not put out the fire in your Kitchins, though the Rood-loft be downe, that there need no prayers to *Saints*, yet Charities box was ne-

ver pluckt vp, that ye ſhould neglect the prayers of the poore; wee have not beene ſo mindfull of Divinity, that we have thruſt by humanity; or beene ſo earneſt to reſtore the primitive piety, that wee have forgotten the ancient pitty; no, we have made faith ſpeake, that before was tongue-tyed with ignorance, and commanded her to worke, leſt the world ſhould thinke wee have removed an *Idiot*, and brought in a ſluggard; wee looke that the bread of life may bee broken in our Temples, and the bread of compaſſion in our Halls, wee would have a famine of neither; whatſoever was bad in Popery, we have ſwept it into the ſinke, whatſoever was good, wee deſire to retaine it with greater honour in the family; wee wiſh the old Basket of Hoſpitality were made wider, and that the Foundations of *Almes-houſes* were laydea pearch longer, and a yeare ſooner; we loath, rebuke, condemne Covetouſneſſe, if wee cannot reforme it, yet our diſciplining blowes are ſeene vpon the back of it.

Oh then ye Honourable, and Noble Perſonages, poore mens Wonders, and the Lands Beauties, be as enclined to Charity, as ye are enabled to it; it is the Creſt of your Religion, it is engraven into your Armes; Looke daily vpon that which your Fathers beſtowed vpon pious vſes, as vpon their pictures or linages; be enamoured on their vertues, be ambitious of their praiſes. Carry your ſelves favourably to your Tenants, or elſe *Nicippus* Ewe ſhall ſeeme to have brought forth a Lyon, and be conſtant *Foſterers* of the poore, leſt ye blot out the very memories of your famous Progenitours. Looke vp to that heaven

where

where they now ſhine, and behold the ſtaves of that Ladder by which they aſcended; Make a ſolemne ſearch for their old Accounts, and let your proportion of Charity not be inferiour to their yearely expences, that ye finde there they beſtowed vpon the poore; they purchaſed your lands for you, built for you thoſe magnificent ſtructures, ſpent much in thoſe dayes in warres, and yet ſcanted not their workes of mercy; ye then which have all theſe things provided for you, and are eaſed of many of theſe cares and charges, and perhaps have new honours conferred vpon you, why ſhould not ye equal them in bounty? Oh therefore whether ye attend at Court, or reſide in the Country with vertuous *Iob*, *Eate not your mor-* Iob 31.
ſels alone.

And ye the auncient Gentry of our Kingdome, whom your Fathers have made generous, degenerate not from them; why carry ye their bloud in your veines, or put their honours into your birth-rights, if ye will not imitate them? The Country rang, and the Kingdome ecchoed with their Bounty, and why ſhould not ye their ſucceſſours labour to be magnified with them? It is the Monſter of ſpeech and practiſe to heare, or ſee, that Houſe-keeping ſhould bee out of faſhion; No, this is to have faith and fame out of faſhion, and to have nothing put into faſhion, but baſeneſſe, and penuriouſneſſe; Keepe your ſtanding Houſes therefore in the Countrey, and be not Dor-mice in Cities; are not thoſe auncient Families ſtraightned? then neither let the olde Hoſpitality be, Your Fore-fathers were not ſo lauiſh to erect thoſe large buildings onely for *Paſſen-*

gers

gers to gaze on, nor of such abject spirits to raise vp such magnificent edifices for Farmers to roost in; No, they were reared vp for you to have Receptacles of honour in your Countries, and to bee fitted with Mansions for Charity, if ye would not starve Charity for maintenance. To come therefore to those houses onely to receive Rents, or to feast with your Neighbour Gallants, were to give the shoulder to Charity, and to put the scorne vpon all your Progenitours worthy purposes. By all the reverence therfore that ye beare to your Auncestours memories, by all the comfort that ye take in their vertuous actions, yea, by the renowne that ye desire to profession, and by the rewards that ye hope for in heaven, carry I beseech you an exact resemblance of them in their *Almes-deedes*, lest ye hold along with them in a long line of descent, till the day of judgement, but then come to part at the Throne. Thus wishing that Charity once againe may lift vp her old bright brow in the Nation, I rest as

The faithfull, and vnfayned
admirer and obseruer of all true
Nobility, and Gentry.

THO: REEVE.

NABALS ARRAIGNEMENT: OR, A CHRISTMASSE-CHVRLE.

1. SAM. 25.10.

Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men whom I know not whence they be.

WHo can touch *Nabal*, but hee muſt looke for a ſowre brow? *Earth-Wormes* cannot endure to heare their owne names; to reprehend couetouſneſſe then it is dangerous, yet neceſſary; for when the poore are ready to famiſh, and that in peace, as in a ſiege, it is time for the Miniſter to call for mercy. I grieue ouer all ſinners, but I deteſt the gripple Worldling, that ſame *Deuill with the Iron head*, as the *Mores* of *Filix* called Turquet.

the *Marques* of *Velez*; who when treasures had need to be cast into the open streets, keeps them with warders within the compasse of his owne thre shold; who when the long Table of our renowned forefathers had need to be set vp in euery hall, keeps his feastes at the round boord with himselfe and his company; hee knowes for whom hee makes ready his prouision, for them whom he knowes to haue a relation to him, not for them whom he knowes not whence they are; like *Nabal* here, *Shall I then take my Bread, and my Water, and my Flesh, and giue it vnto men whom I know not whence they are?*

Vermes luto obuoluti. Chrysost. 21. *de vanit. et brev. vitæ.*

Amongst *Davids* sorrowes, *Nabals* vnkindnesse is inserted for one; and it is no small misery in misery to meete with Churles, who are nothing but *Wormes couered ouer with dirt.* *Nabal* was one of them; and that as wee vse to say, *Prima impressionis*, of the deepest stampe; for how courteously is he here saluted by *David*? Aske him in my name how he doeth, verse 5, what welfare is wished vnto him? *Peace be vnto thee, and peace be to thy house, and peace bee to all that thou hast, verse* 6. How is hee vrged with the Law of gratitude? *Thy sheepheards were with vs, We hurted them not, neither was there ought missing vnto them, all the while they were in Carmell, verse* 7. How is he pressed but with a reasonable demand? *Giue I pray thee any thing that comes to thy hand, to thy seruants, and to thy sonne Dauid.* Yet what doth all this worke from *Nabal*? bountifull relieue no doubt, see it, verse 10. *Quis est Dauid? quis filius Isai? Who is this Dauid? Who is this sonne of Isai?* hee turnes him off with a *Quis*; yea, and marke further, *There be many seruants now a dayes, that breake away euery man from his Master.* *Nabal* is a liberall man, but it is of his speech, and that as good as can droppe from the lippes of *Nabal*. Well in conclusion, what will he doe? give a hundred reasons, rather then two mites; he hath *bread, water and flesh*, but not to part with all for fine wordes; they are his *shearers* that he lookes vpon with a broad eye, he knowes not *David*, and such company. *Shall I then take my bread, water and flesh, &c.*

Shall

Shall?

Nabal will expoſtulate vpon the buſineſſe; though not exhibit, yet expoſtulate; though not part with a crumme, yet ſpeake with the mouth of diſtruſt and diſdaine. *Shall?* Next, *Shall I.* Though other men may be brought to condiſcend to ſuch things, yet thinke ye to haue me at command? Greatneſſe muſt be taken notice of, and priuiledged euen for the golden trappings; miſery is too bold there to aske any thing, *Shall I?* Againe (ſaith *Nabal*) that which thou expecteſt is a great matter, *Bread, Water, and Fleſh.* *Nabal*, ſummes vp the gift to the height; though but *Bread, Water*, and a little *Fleſh*, yet it ſeemes a matter of moment to bee ſpent in charity. Beſides (ſaith *Nabal*) I have a lawfull excuſe to detaine it, *I haue killed it for my ſhearers.* Couetouſneſſe neuer wants her ſubtile pretences. Further (ſaith *Nabal*) yee are ſuch perſons, as *I know not whence ye are.* Not know whence they are, and yet had done ſo many courteſies for him lately in *Carmel*? Oh ſee how *Nabals* ingratitude can dry vp an Ocean of fauours in a bubble, and caſt vp the totall ſumme of a million of good turnes into a cipher; he hath ſpunged out the memory of all *Dauids* kindneſſe, and though not long ſince hee had ventured limbe, and life for his welfare, yet vpon vrging of requitall, hee is ready to call him to his face, impudent. Expreſſely thus, *Dauid* is now in diſtreſſe, and ſo may hee bee for all *Nabal*, he *knowes him not*; Perſons in miſery are ever ſtrangers, neceſſity hath but ſmall acquaintance in the World; whomſoeuer *Nabal* knew exactly, yet theſe diſtreſſed men he knows not *Whence they are*, *Shall? then, &c.* Let vs come to the diuiſion of the words.

1. *Shall*, with a bitterneſſe.
2. *I*, with an haughtineſſe.
3. *Bread, Water and Fleſh*, with a poyſing.
4. *Which I haue killed for my ſhearers*, with an euaſion,
5. *And giue it vnto men whom I know not whence they bee*, with a cleanly diſcarding.

Shall?

Doct First, *Shall*, with a bitternesse. From whence obserue that the tart veine belonges to the Worldling, Religion teacheth vs no such amarulency; no, *Be yee courteous one to another. The wisdome that descendeth from above is gentle. They which are Christs, haue crucified the flesh with the passions thereof.* Passions I know in themselues are not euill, so they bee ordered by reason; *Ira*, *Wrath* is put amongst the affections, and as lawfull as joy, or love, or feare, or hope, or any of the rest. There is a *zealous wrath*, when a man is incensed for things noxious, & apparent, and this is laudable; but when men make indignation an humour, and asperitie, is euen as common as speech it selfe, this is to be a *Slaue to passions*: What more seemely in man, then humanity? let a man deprive himselfe of that, and what is hee then but a wilde beast? the froward affections belong to the wicked, as to *Nabal* here, *Shall*. This serues to reproue the rough language, or rather the dog-eloquence of the times. For many there are, that speake in no other phrase then snarling; propound a question, the answere is rage; they are like the beast that is on all sides prickles. *There is that speaketh words like the pricking of a sword*: they fight not at foyles, but at sharpe. But oh, learne more moderation of speech, for as *Socrates* was wont to say, *As sharpe Wine is not fit for taste, so harsh manners are not fit for conuerse.* Morosity is one of the greatest enemies to all the homiliticall vertues. *Faire wordes are as an hony-combe, sweetenesse to the soule, health to the bones.* Away therefore with all sowre, peeuish, Saturnine dispositions; if thou beest earnest, bee deepely, and justly incensed, not vpon euery occasion tetricall; for that were like *Nabal* here, who is no sooner spoken to, but hee casteth balles of wild-fire. *Shall* saith *Nabal?*

Ephes 4.32. Iames 3.17. Gal. 5.24. σὺν τοῖς παθήμασι.

Ira per zelum.

Charles 5. *in admon to Phil. 2.*

Vse.

Totus Eschinus asper. Adag. Prou. 17.18. *Vt vinum austerum non est aptum potoribus, sic mores agrestes &c.* Prou. 16.24.

Shall?

Doct. *Shall?* From hence further obserue that Checkes are worldlings almes. They not onely not satisfie the demand but,

but giue the deniall with a kind of vnkindneſſe. The tongue of a ſicke man being touched with choler, or ſome other ſharpe humour can caſt nothing ſweet, but all things ſeeme bitter; So to a heart touched with conetouſneſſe no requeſt ſeemes pleaſing, but all offenſiue; ſuch are vpon termes of defiance vpon euery charitable motion; the whiſpering of an almes is vnto them as the challenging of the field. They purſue them with words, yet are they wanting to them. Let not perſons in neceſſity aske any thing there, for if they doe, *Nabals* winter-face is ſoone diſcerned, and a neſt of ſcritch-owles ſeeme to come out of the lippes. *The poore ſpeaketh with prayers, and the rich anſwereth roughly.* They braue vpon men in their miſery, they turne the key vpon them with a contumely, and baniſh them away with a chafe. *Shall ſaith Nabal?*

Lingua infirmi quæ infecta eſt cholerico & amaro humore non poteſt percipere aliquid aut e, &c. Tho Aq. 1.q. 75. art 2. Pro. 19.7. Pro. 18.23.

This ſerues to ſend home the ſcornes of worldlings to their owne threſholds with ignominy; for can they hold their hands, and not their tongues? muſt they needs bee putting the varlet vpon men in miſery? and bee telling of them a tale of ſtatute-lace? Speeches more bitter, then their miſery it ſelfe to bee indured; no, away with all reproachfull, taunting language. *If thou haſt nothing to giue a poore man giue him thy teares*, but if thou canſt giue much and wilt giue nothing yet giue him not ſurly vſage. No, *Reproofe in the time of aduerſity is no other then cruelty.* Prouoke not a man in his diſtreſſe, adde not more trouble to a heart that is afflicted, *Turne not away thine eye from the needy, giue him no occaſion to curſe thee, Let it not grieue thee to bow downe thine eare to the poore, and giue him a friendly anſwere with meekeneſſe* Hee is harſh indeed, which in ſtead of releeuing the wants of his brethren ſends a ſtorme after them; like *Nabal* heere, *Giue I pray thee any thing that comes to thy hand* ſaith *Dauid*, *Shall* ſaith *Nabal?*

Si nihil habes Colla hryma. Greg. Naz. *Crudelis in re aduerſa eſt obiurgatio* Pub. Eccluſ 4.2.3. 5.8.

I?

Next, *I?* with an haughtineſſe. From hence obſerue that worldlings by their riches plead nothing but priuiledge; *Doct.*

viledge; that whereas being moſt able, they ſhould be moſt willing to doe good, they turne off this to their inferiours; as if they would be as ill *Common-Wealths-men*, as ſome are *Pulpit-men*, *laying heauy burthens vpon other mens ſhoulders, but not touching them with one of their fingers themſelues. The rich mans goods are his ſtrong confidence, and as an high wall in his owne imagination*, euen to fence him from all ſort of payments. *Worldlings* thinke themſelues of too Noble a breeding to beare burthens, no, preſerue them for foote-cloth horſes to pace the ſtreets in pompe, but lay no chargable loades on their backes; no, that's but ſeruile worke, and they would haue it left to the ſumpter-horſes of the times. *Nabal* here perhaps would haue beene contented, that other men might haue releeued *Dauid*, yea, had he ſent to him for his iudgement in the point, he would haue held it expedient, but *Nabal* cannot endure that the man in his owne skinne ſhould be touched. *Shall I*, ſaith *Nabal*?

Mat. 23. 4.

Pro 18. 11.

Vſe.

This ſerues to exhort rich men to make themſelues *Superiours* to others, chiefely in good workes; Greatnes is then moſt conſpicuous, when it holdes the fore-rancke in vertue renowned for euer be *Nehemiah*, who when he would induce others to Charity, *He himſelfe tooke not of the people the bread of the Gouernour; Hee himſelfe would not that yeere lay out his eſtate in purchaſing, but maintained at his table an hundred and fifty of the Iewes.* If the great wheeles of the Countrey doe not ſtirre in Charity, how ſhall the leſſer moue, if the prime veine of the body be ſtopt, what good blood can there be in the leſſer veines? if the chiefe light of the firmament bee eclepſed in workes of mercy, what a darke ſky will there bee beſides? If the ſtomacke waxe feeble all the other members languiſh. Tenacity in great men is like the hearbe *Sea-holme* in the mouth of the Leader of the goats that puts all the flocke to a ſtand. Yet how commonly is it ſeene that many rich men for charges deſire to be let looſe like the Scape-goat in the Law, the Commons are brought forth only as the beaſts for ſacrifice. They are not Rich men for expences, but only for the right hand or the vpper

Neh. 5. 14. 17. 18.

Vena porta.

Si ſtomachus infirmus erit omnia membra inuenientur infirma, Chry. in Mat. hom. 48.

Plut.

vpper seat; if yee will they will bee Oracles of wit to perswade others, or scourges of iron to enforce others, yee shall haue their letters or their warrants to constraine or distreine, but if yee pry too farre into their estates, how farre they must bee rated yee will bee blasted. *Must they?*

Shall I? *Doct. 2.*

Shall I? From hence further obserue that Greatnesse would bee eyed. Pride is oftentimes the Comrade of wealth, if men grow wealthy their eyes start out with fatnesse. There is nothing then, but intimating of their state, and pedigree. *Knowest thou not mee?* said *Marcion* vnto *Polycarpe*; The man would faine bee knowen to bee some body, though the good old Father told him that hee knew him indeed, but it was for nothing but to bee the first begotten of the Deuill. Many rich men loue to pride themselues in their greatnesse, and to be formidable to the world, to make the very mouing of their lips raise earth-quakes in the hearts of poore people. As the *Lant-graue Fredericke* daunted his enemies with the gingling of his spurre, so these endeauour to make their inferiours appalled with the very sound of their names; they speake nothing but Mannours; in euery syllable, gesture of the body, cast of the eye, they conuey a secret insinuation of their thousands. *Shall I saith Nabal?* hee need not mention his house at *Maon*, nor his pastures at *Carmell*, nor his sheepe, nor his goats, nor his attendants and retinue; for this *I* pronounced with a paire of *Nabals* lips is a sufficient *Interpreter* of all the rest.

Nil nisi Cecropides. Iuv. *Nescisme? scio te esse primo genitum Diaboli.* Euseb. eccl. histor. lib. 4. c. 14.

Manlius loc. com. tit. de calamit.

This serues to humble pride in her basenesse; for can there bee any thing more ignominious then to be proud of dust-heapes? to swell for scutcheons? no, bee thankefull to God for your estates, and not disdeignfull to your Inferiours. For should yee neuer bee well but when yee are carrying an Image of your owne greatnesse before you, as that diseased man did in *Aristotle?* or setting out your magnificence to the world as Apothecaries doe their gally-pots? should yee be your owne heraldes to blason your armes? or

Vse.

your owne Painters to draw out the pictures of your power? that yee may bee bright Sparkes, will yee turne all others into dead coales, cinders, ashes? that your impresses may seeme curious, will yee raise out the characters of all other mens worth? will yee looke as if yee were the onely men of merit? and speake as if yee would be held to be the sole worthies of the times? Oh hee had need of a cleere eye that should see sufficiently the mischiefe of this practise.

ὑπερηφανία. ἀλαζονία. Supercilioussnesse is euer rewarded with the contempt of the world. A proud man is his owne Idoll, and the worlds scorne. Mans nature can better endure any sinne in thee, then insolency. *Parvipension*, too meane an esteeme of a mans selfe hath beene held in *Ethickes* a defect; but arrogancy hath euer beene held a grosse excesse. He may write all his true friends in the compasse of his nayle, that lookes vpon others as abjects, and holds the world at a distance. What two faire *Kingdomes* of *Aragon*, and *Navarre* did *Don Pedro de Atares* his vnseasonable grauity loose him in scorning to speake with any man but when he pleased, pretending that he was busie about matters of state, when hee had none but his Barber trimming him; they therfore that would hunt for command by pride, goe out with a mastiffe to chase it away. Oh therefore let all looke to bee knowen of God, and not care too much to bee knowen of the world; to bee ambitious of this, is but a Worldlings quality. *Shall?* saith *Nabal*? *I* with an haughtinesse.

Turquet.

Bread, Water and Flesh.

Next Bread Water and Flesh with a poysing. Doth *Nabal* sticke so much at Bread, Water, and a little flesh? Hee made a feast in his house like the Feast of a King; surely then hee had more then bread, and flesh; and his heart was merry within him that he was drunke, surely then hee had more then water. Is *Nabal* so free at a Feast, and doth hee sticke so much at a few scantlings to bee bestowed vpon men in misery?

Vers. 36.

Ibid.

Doct. Then from hence obserue, that any thing spent in chari-

ty with worldlings is a Burthen, ſeemes a great coſt; though riot may deuoure pounds, yet almsdeeds muſt not haue a few pittances; the very fragments that fall from the table of ſurfet are held too much. An Epicure ſpends more in dreſſing of a fiſh, then would buy twenty poore men ſufficient bread. Much is ſpent, but there is rather damage, then aduantage comes by it; there is rather a lauiſhing out of Gods bleſſings, then an orderly diſpoſing of them. Many care not what they ſpend in exceſſe, but they weigh the very refuſe bits they giue to the poore; profuſe in one kind, penurious in another. *Dines* fares deliciouſly euery day, but grudges at the very *Crums* that fall from his table for *Lazarus*, yea his dogges ſhew more mercy then hee, in ſo much that a man would thinke the true houſ-keepers were without, and the true Dogge within. Thoſe Libertines in the 6. of *Amos*, *Eat Calues out of the ſtalls, lye in beds of iuory, make them inſtruments of muſicke* like *Dauid*, *drinke Wine in bowles, anoynt themſelues with the chiefe oyntments: But no man remembers the afflictions of Ioſeph.* *Nabal* here feaſts like a Prince, but relieues the poore like a very *Egeno*. *Bread, water, and fleſh*, then ſeeme much.

Peraldus Guloſus expendit in piſcibus vnde viginti pauperes ſatis haberent de pane.

Nullum compendium, ſed diſpendium.

Chryſ. in orat. de mulie. & pulchri.

Potius diſſipatio quam diſpenſatio.

Luke 16. 6. Amos 4. 5. 6.

This ſerues to reproue the vanity of theſe times, in which men are liberall in waſt workes, parſimonious in charitable. *They call them their Goods with which they doe no good, but vſe them to their owne euill purpoſes.* There are many that will drinke whole Cellars dry ouer night, that will ſcarce beſtow a cup of ſmall liquor vpon the poore in the morning; many that will caſt downe handfuls of gold for a Banquet, that notwithſtanding repine to giue a few ſmall peeces of ſilver in charity; that will build gorgeouſly, burniſh curiouſly, furniſh ſumptuouſly, that vpon pride and bravery for *Spaniſh* heads, and *French* bodies, for ſweet powders, ſweet waters, new complexions, care not what they beſtow; yea, for ſuites, and quarrels, to lay a neighbour gaſping at their feete, or to teare out the bowels of a *Churchman*, be it but for a ſhoo-latchet, or a title of the laſt Springs planting, care not how they caſt away coyne; But when

Vſe.

Bona appellant ex quibus nullum niſi ad malas res vſus eſt. Cyp. ep. 2. ad Donat.

they come to a point of charity, then they pawſe and deſcant, yea, ceaſe to be great men, a man would thinke they were decayed, and turned Bankrupts. But oh beloved, if any ſhould be ſicke of this diſeaſe here, I beſeech you let your vaine expences touch you, never let God ſeeme to charge you. Let ſuperfluity be abated, never let charity be reſtrained; for that's but a *Nabals* part, who feaſts like a Prince, but in charity ſticks at a little *Bread, water, and fleſh: ſhall I then take my Bread, Water, and fleſh?*

Which I have killed for my Shearers.

Now let vs come to *Which I have killed for my Shearers*, with an evaſion.

Doct. From hence obſerve, that the ſtrength of the covetous mans excuſe lies in his dependants; the ſtate of the houſe muſt be vpheld, the honour of the Family maintained, ſervants muſt be well provided for, and becauſe theſe, therefore none elſe. *If thou hadſt the ſoule of a Swine What couldſt thou reſolve on more?* Theſe are kinde to all them within the compaſſe of the coate. Servants I know are *fingers* to bring in our *Wealth*, therefore not to ſuſtaine theſe, were to lame our ſelves in our eſtates; but to provide onely for theſe, is to thinke never to have neede of *Gods* helpe, but onely of the helpe of the Family. I know the maine Article of their faith lay in, 1. *Timoth.* that *If any man provide not for his owne houſhold, he is worſe then an Infidell*; and therefore to ſhunne to be *Infidels* in one kinde, they care not to be as ill, as *Athieſts* in another kinde; their charity is made of the iuſt ſize of their family, they poyſe out their proviſion according to the counter-weight of the houſhold, even to *Arithmeticall proportion*; with alacrity there comes little elſe from them. I wonder why Porters in ſo many places are provided, are they in all places onely for due ſtate? or to keepe out theeves? no, I feare in ſome places they are to keepe out the poore, that *Nabal* and his *Shearers* might be merry together.

si porcinam habuiſſes animam, quid aliud dicere poteſſes. Baſil. *Digito facultatum.*

2 Tim. 5. 8.

Vſe. This ſerves to exhort great men not to liſt their charity

to them onely that weare the livery, and riſe vp and call them Maſter. For art thou good onely to them of thy own houſhold? I ſee no charity in this, for God ha'mercy gaine, or ſervice, or ſtate, for elſe even theſe *Shearers* might goe ſeeke their *Bread, Water, and fleſh*, as well as others. So often as I heare men to be of generous mindes to their companies, followers, and I heare no further, I count it rather a matter of mockage, then of praiſe; for it is not conſcience but ſome ſiniſter reſpects that draws them to this. Thou may'ſt be a niggard then for all thy domeſticall bounty, nature wiſhes thee to reſpect theſe, policie wiſhes thee to tender theſe, & liveſt thou by no higher principles then of Nature, and policie? then thou art no deeper Scholler then one of *Nabals* forme, for he can ſpell charity heere to none, but his owne *Shearers*. *Shall I then take my bread, Water, and fleſh, which I have killed for my Shearers?*

And give it vnto men whom I know not whence they be.

Laſtly, *And give it vnto men whom I know not whence they be*, with a cleanly diſcarding.

From hence obſerve, that the poore are thruſt out of the Worldlings charge; they are ſtrangers, and therefore what haue they to doe to take care of them? *The friends of the Rich are many, but the poore is hated even of his owne neighbour*: Many a poore man as well knowne at *Turkey*, as at the next Towne, perhaps at the next threſhold. Ye may ſee what great acquaintance they take of them by that in the ſecond of *Iames*, *Depart in peace*; the firſt word they ſpeak to them, is, Farewell, are they not Strangers thinke ye, that can get no other greeting? are theſe willing to entertaine any friendſhip with the poore? no, as the Image of *Minerva* in *Chios*, looked frowningly on them that came towards it, ſmilingly on them that went away; ſo theſe Rich men have nothing but the frowne for them that come to them, the ſmooth brow they beſtow on them that are ready to turne their backes; their eſtates are their fee-ſimple, and they wonder ſuch Strangers will come to claime any thing out

Doct.

Pro. 14. 7.

2 Iames 16.

Eraſm.

Possident ad hoc tantum, vt alteris possidere non liceat. pecuniam suam dicunt quam velut alienam domi custodiunt. Cyp. ep. 2 *Vagi potius habent terras quam habitant* Pomp Mela.

of them. *They possesse their riches for no other end, but that others might get no possession out of them. They call it their money, and yet they keepe it vnder locke and key at home*; as if they had no power of it themselves, but were onely intrusted with it for others. As it is said of the *Blemmyes* and *Gamphasanes*, and other people in the Iland *Cyrenaick* in the lesser *Affrick*, that *They rather had land, then dwelt in it*; so these rather have riches, then make any good vse of them. I thinke they are some *Brownists*, they like not the *Lords prayer, Pater noster, Our Father*; or howsoeuer not that petition of it, *Giue vs this day our daly bread*, no they would appropriate all vnto themselues; their riches haue not beene distilled through the Limbecke of their owne paines and prouidence, now to bee sprinckled about in Charity; no, this they count the lauishing away of their costly water; call to them for an almes, and ye are forging a title against their demeanes; goe about to open their hands, and they are ready to cry fellony; they stand ouer their riches, like harpyes ouer their preyes, not one to get a morsell out of them but themselues; they are providing for a yong stripling perhaps, and him they know, but as for this sordid crew, *They know not whence they are.*

Vse.

This serues to cast *Nabal* in his title, to bring in cleere euidence, that he is not the sole proprietary of his goods, for God hath reserved (as it were) a standing rent of euery mans estate for the poore. *Let thy fountaine flow foorth, & thy riuers be in the midst of the streets*, there must not bee then a private pond. *Giue a portion to seuen, and likewise to eight.* A man must not make himselfe the peculiar almesman. These are precepts for charity, there are likewise precedents, as of *Iob, that eate not his morsels alone*, of *Dorcas that prouided coates and garments.* And what needes more, is not *Heauen* called *Abrahams* bosom? that is the bosome of *Abraham* the Almes-giuer. Liberalitie is one of the potentiall parts of iustice, as if so bee that those that were able, and were not charitable, were injurious. *Rich* men are not their owne men, no, they are all debters, although not for a

Pro. 6. 36. Eccles. 11. 2.

Iob 31. 17. Acts 9. 39. Luke 16. 23. Thom. Aquin. Tho Aquin. 22-æ q. 117. art 5.

legall

legall, yet for a *Morrall* de bt. *Hide not thy face from thy owne fleſh*, ſaith the Prophet; though not thy owne Gentry, yet thy owne fleſh, taken out of the ſame ſlime-heape with thy ſelfe; thou maieſt eate of delicater fare, weare coſtlier rayments, have one day a ſtatelyer tombe, proue a daintier morſell for wormes-meate, but ſet theſe things aſide, they, and thou are couſin-germanes; ſeeing then there is ſo little difference betwixt rich fleſh, and poore fleſh, I pray take better acquaintance one of another, *Know whence they are*, and the rather, becauſe riches (whereby many men challenge ſuch high preheminence) are but tranſitory. *Wilt thou ſet thy eyes vpon that which is not, riches may take them wings and flye away as the Eagle.* How many poſſeſſe thoſe lands that wealthy men were once owners of? I know not what better aſſurance yee have of your felicitie, then they had; I thinke yee hold your lands by the ſame tenure they did; Therefore vſe your eſtates, as God hath appointed, for feare one judgement of God or other take vp your lands, as forfeitures; reſpect theſe ſtrangers, for feare ſtrangers come to plucke downe your armes, and to turne the keyes of your doores vpon you. Beſides, why will yee not *Know* them whom Chriſt will aſſuredly *Know*? yea, not *Know you*, if ye take no notice of them; for remember I beſeech you in the midſt of your greatneſſe, ſublimitie, ſplendour vpon earth, the finall ſentence, & heart cleaving doome of worldlings, *Depart from mee ye curſed into euerlaſting fire, For I was an hungred, &c.* Oh therefore though ſomething for poſterity, yet ſomething for charity; though ſomething for your owne ſake, yet ſomething for Gods ſake, pitty the poore, cheriſh the poore, tender them as your owne limbes, honour them as Chriſts members; cloſe not the eye, deafe not the eare, dead not the heart, turne not the backe vpon them; hold not them as ſtrangers, with whom yee are not acquainted, vſe them not as perſons *whom yee know not whence they are*, for that were like *Nabal* here, *Shall I then take my Bread, and my Water, and my Fleſh that I haue killed for my ſhearers, and giue it vnto men whom I know not whence they be?*

Eſ. 51.

Prou. 23. 5.

Matth. 25.

Thus have I shewne vnto you the portraiture of *Nabal*; what fitter picture to be presented to the eyes of the world? that if people detest his name, they might take heed of the reflexe of his manners. But when I see many count their goods seuerals, which take as much acquaintance of strangers as the needy, which bring out a dish of chekes to the poore, which giue nothing, or nothing but with the miser's eye set vpon it, how doe I instantly thinke on *Nabal*? for thus hee looked, thus hee spake, these were his purposes, these his practises. *Nabal* is not so hard a patterne then, but many are contented to limme out their liues by him; which count his resolution the lustre of true wisedome, yea, a beame of plausible Divinity; oh the miseries of the poore? oh the mercilesnesse of the rich Iaan inhospitableage, costive times; the hand of bounty is cramped, the breastes of charity are dryed vp, the complaint of the Prophet may euen bee taken vp. *There is no mercy in the Land; there are veines of flint about mens heart strings. Men take possession of those goods that are common, and make them their owne by vsurpation,* much like them that proclaime themselues heyres to the goods of Widdowes and Orphans. Not such a plentifull Nation vnder heauen, not such a penurious Nation vnder heauen. Our Kingdome was once an almes-house, and now it is turned into a *Chuffes* hutch as it were; wealth that was once a nource, now beates those children shee was wont to foster; it hath giuen ouer the stewards office, and is turned Treasurer; it hath left the house at the *Pelicane*, and is come to dwell at the *Dogge*; it is good for nothing but to gorge it selfe like him in the Gospel. *Thou hast much goods layd vp for many yeeres.* What then, goe feast the hungry? goe perfume the streetes with the workes of mercy, no, *Eate, drinke, and be merry*: What the rich man onely with himselfe? will he invite onely his owne throate to his dainties? hee is much at his cost, a *Rich* man sits downe, and a *Churle* rise vp, yet these are the guises, and fashions of the times; *Nabal* counts all intruders but his owne company at his bourd. Did our fore-fathers thus looke for honor? did they

--sic vultum, sic ora ferebat.

Hosea. 4. 2. *--sunt silicis circum præcordia vena Communia possidentes propria faciunt occupando* Basil. ser 1. in divit. Anaros.

Luke 12.

Lucullus cum Lucullo. Plut.

they thus eternize their names vpon earth? were the poore ſuch eye-ſores to them? tooke they ſo little acquaintance of them? no they ſought them out, they brought them home, they fed them as cheereſully as their owne children, they gaue them as kind welcome, as if they had beene their ſolemne gueſts; they mewed not vp themſelues in a narrow parlour, as if they had beene too neat pieces for a meane mans eye to behold, or a beggers lippes to breath vpon, but they came out to them, were familiar with them, filled their bowels with ſuſtenance, their backes with rayment, their hands with rewards, and their hearts with gladneſſe; they provided portions for their children, they built hoſpitalls for them. A *Nabal* was then as hateſull a creature to bee diſcerned, as a Crocodile, they would haue thought to haue beene in hell before Shroue-tide, if they had not feaſted the poore at Chriſtmas, and made them honour Chriſts birth, for the taſtes of mercy they then found. Oh that compaſſion towards the poore might thus be ſtreaming in her full tide, that charitie could be ſo generally ſeene with her basket by her ſide: I would then thinke part of the golden age were returned. But as the *Turks* vſe to ſay in the midſt of their ſolemne griefes, *Muſtapha is dead*, *Muſtapha* the flower of chiualry. So we may ſay our old *Benefactors* are gone, our old *Benefactors*, the Foſterfathers of the diſtreſſed; good workes are now by many turned into good clothes, people care not to haue their tables furniſhed, but their Wardrobes, they thinke people are bleſſed enough, if they can ſee them in crimſon; or almes-deedes are turned into purchaſes, they will looſe their euidence in heauen, to become owners of other mens euidence; they will ſell all the poore, to buy out another neighbour; one heire makes many ſhut vppe their handes to a whole Countrey; Yea, in theſe griping times, how many doe rather deuoure the poore then ſuſtayne them? mercileſſe wretches which haue the ſweat of their browes, and the ſtrength of their loynes euen at their owne price, which keepe away their Commons from them that were ditched in.

Knolles in the life of *Solyman* the Magnificent.

in with the Deuils ſpade, which pare not their nayles, reſtraine not their ſharking officers from tearing of skin and flesh from the backes of their poore Tenants by cruell fines, and amerciments; Thus yee ſee how charity is turned out at the backe doore; and pride, and intatiableneſſe, and oppreſſion come to domineere in the houſe. But oh if any here ſhould be thus deſtitute of charity, or haue none but that woluiſh charity in them, if they be not quite incorporated into *Mammon*, let bowels of compaſſion ſtirre in them; let them not loue that earth that is appointed to bee trampled on, nor ſet their hearts on that wealth that is not worth the leaſt joynt of their bodies; let them not hate thoſe poore whom Chriſt ownes, nor grieue to giue them an almes to whom hee gaue his blood; let them ſhunne all ſinnes, but eſpecially abhorre to be vncharitable; Let them bleſſe God that they themſelues are aduanced, and in the midſt of their opulency and affluency let them remember the friends of their gracious Promoter; oh for miſeries grones ſake, for Chriſts Ieſus precepts, patterne, blood ſake let them not count their eſtates (though neuer ſo iuſtly gotten) pure, but troubled with a kind of infection without being cleanſed by almsdeeds, for *Giue almes and all things ſhall be cleane vnto you*; oh let them not put their almes amongſt their deſperate debts, of which they haue ſeene in all likelyhood their laſt comfort; no, *Caſt thy Bread vpon the waters, and after many yeares thou ſhalt find it againe*; oh let them not hold their ſelues to haue carued well that meale to all their gueſts wherein the poore haue not receiued their portions, for *Eat of the fat, and drinke of the ſweet and ſend ſome part to them, for whom none is prouided.* Let them know that the keeping of money is the reſt of it, and the communicating of it is the motion of it; now money is not fetched out of the veines of the earth to lay in a corner, but to be communicated. The *Moraliſts* make honours, and riches adminicles vnto vertue; let them ſo bee vſed, and not as obſtacles to hinder them from all goodneſſe; to ſhew that they affect not the world, but haue renounced it, let them ſcatter abroad the trea-

Luke 11.41.

Eccleſ 11.1.

Nehem 8.10.

Tho. Aq.

treaſures of the ſame: Oh communicate, oh diſtribute; conſider your ability to doe good, conſider the heauy neceſſities of the times; let your charity run in a free current amongſt the diſtreſſed, and ſcluſe not vp all your meanes within the channell of your owne family. For that were like *Nabal* here, *Shall I then, &c.*

Thus haue I ſpoken in generall for charity, giue me leaue to ſpeake ſomething vpon the ſame ſubject vnto you the worthy citizens of this renowned incorporation, to whom I am particularly called. Farre hence haue I heard your City commended for a place of ciuill gouernment, make it famous in all places, for a place of charitable gouernment; As ye are an incorporation, a body, ſo I beſeech you count not the poore, dead members. The times are already ſharpe, but this is but the chilling of an ague, the ſtrong fit is ſtill behind; trading hath beene a long time dead, the prices of all graines are exceſſiuely deere, alas poore ſoules, how ſhall they be able to wreſtle long with theſe miſeries? if yee do not ſpeedily helpe to releeue them, yee may ere long helpe to bury them. Your vigilancy I truſt ſleepes not, your charity I hope is in its due feruour; your praiſe is in the gates for your mercy abroad, we the children of a mother lately diſtreſſed bleſſe you that *Alma mater Academia*, our renowned Vniuerſity, or howſoeuer the Towne her Hoſteſſe drawes her breath the more comfortably for your beneficence; it was an offering indeed of a *Faire eye*, and the more acceptable becauſe free; Well if the hearing of miſery with the eare were thē ſo forcible, let the ſeeing of it with the ey more preuaile, be moſt ſenſible of the paines in your owne boſomes; know that that gouernment is moſt praiſe worthy, by which ſighes are remoued from the breſts of the poore. In publicke therefore let your chiefeſt communications, and conſultations be for the poore; ſtore their granaries, appoint ſolemne collections for them, heare their plaints with patience, viſit their diſtreſſed corners, caſt a Citie-liuery vpo[illegible] backes, vſe your beſt wits, and counſels

to remedy their griefes, to preſerue their liues ; your Citie may proſper the better many yeares for one yeares charity to the poore. And whereas here are amongſt you many priuate merchants, tradeſmen, and Artificers that from ſome hundreds, are riſen to an eſtate of ten, twenty, thirty thouſand pounds, let not theſe mighty eſtates now bee wedged vp in a corner; no bring forth thoſe riches that are bound as it were fetters, and triumph ouer them as ſlaues; let the poore feele yee to be rich; take vp theſe poore as commodities: yea haue trafficked much beyond Seas, trade amongſt theſe at home ; to get aduantage yee haue truſted men with much, let me entreat you to truſt God with part. And oh yee which haue ſet your faces (in a more particular manner) towards *Sion*, *which haue a name to liue*, ſeeme not you to haue renounced the delights of the world, but not the deſires; ſhal your hands be ſhut & yet are your hearts opened? will yee honour Chriſt with a Pſalme, or a Chapter, or a prayer in the *parlour*, & yet driue him away from the doore with a ſtaffe, or a frowne? Yee damne a Drunkard, an Adulterer, a Sabboth-breaker, a Blaſphemer, and yee doe well, but will yee magnifie a Worldling? where doe yee euer finde S. *Nabal?* well, bee not ghoſts of profeſſion, bliſters of Religion; I honour your profeſſion ſo it bee as full of charity, as piety. But otherwiſe remember that of the Apoſtle, *Whoſoeuer hath this worlds goods, and ſeeth his brother in want, and ſhutteth vp his bowels of compaſſion, how dwelleth the loue of God in him? I will haue mercy and not ſacrifice. Pure religion, and vndefiled before God the Father is this, to viſit the Fatherleſſe and Widowes in their aduerſity.* Let no man ſay then I haue Wife and Children to maintaine (as if thy cares were onely to bee reſtrained to theſe) remember thou haſt alſo a *Ieſus*. Shew thy ſelfe a myſticall member of the Church, aſwell as a prouident Father of a family. Well, one and other now is your triall whereby men may ſee whether yee belong to *God*, or *Mammon*; now the time to *Lay vp a good Foundation againſt*

Educ diuitias compedibus vinctas. Baſil. *Diuitem te ſentiant pauperes.* Cyp.

1. Ioh 3.17.

Hoſ.6.6.

1. Iames 27.

Nemo dicat, habeo vxorem, habeo liberos ; habes teſum. Chryſoſt.

1 Tim.6.19.

gainſt the time to come. Looke not onely therefore on your owne families, but on the diſtreſſed houſholds; as yee want not meanes, ſo want not minds to doe good; ſcuer out ſomething for the hungry and thirſty, deſigne not all your meanes and maintenance for your owne throats, for that were to bee *Nabals* Profeſſours: *Shall I then take my Bread, &c.*

Next ſeeing the Seſſions are now to beginne, let mee entreate all you that haue here any intereſt in them, to take ſome prouident courſe for the poore, let them taſte of your charity aſwell as your juſtice; to hang vp felons, and not to prouide for maintenance, is almoſt to force theeues to the gallowes; the poore are at an exigent, if they heare not of ſome ſpeedy intendments for their comfort (I tremble to ſpeake it) they are ready to lay their blood to your charge: whom haue they heere next vnder God but your ſelues to betake themſelues to for refuge in their extremities? Oh therefore whatſoeuer yee reſolue on elſe, decree ſomething for charity; count it no diſhonour to this meeting to haue it ſtiled a *Seſſions* of chirity, though they meet with churliſhneſſe elſewhere yet I beſeech you, let them not find *Nabal* vpon the *Bench.*

Further, leaſt (as *Themiſtius* ſaid of the flatterers in the Court of *Iouian*) I ſhould ſeeme *to feare the purple Robes, more then the wrath of God,* giue mee leaue to ſpeake ſomething vnto you the *Knights* and *Gentlemen* that in theſe hard times are reſorted into the Citie; as yee haue moſt meanes, ſo ſhew not yee leaſt mercy. That charity therefore that yee are to enjoyne your neighbours in the Countrey to ſhew, firſt make it exemplary in your ſelues; if plenty ſtop her current, how will the ſhallow brookes afford a few drops? yee left behind you good orders in your Countrey, why did yee not ſtay to ſee them executed, and to giue life to them by your preſidents of mercy; His Maieſty (whom God for euer bleſſe) out of his pious diſ-

Purpuram magis quam Deum colere. Niceph. Call. lib. 10. c. 42.

position, sincere compassion, and pectorall affection to the present distresses commaunded your presence in the Countrey, why then haue yee oppugned his Royall pleasure? will yee vilifie his proclamations, and edicts, as if they were but matters of forme? would yee count it a dishonour to you now to bee thrust out of his Commission? thinke then what a dishonour yee offer him, thus to put a *Braue* vpon his *Order*. Giue me leaue to discharge my conscience towardes my God and my King. I will not speake what I could concerning this, yet thus much I must tell you, that if you stay heere long, yee will hazard to loose that which is many great mens *Paradise*, your honour in your Countrey. *Should such a man as I flee?* layd *Nehemiah*; to should such men as you, now haue forsaken your Countrey? There are some Gentlemen I confesse (for whom God be praysed, and their names euer honoured) that haue kept their houses, and maintained an Odour of Charitie at their thresholds, but as for you (I must speake truth in this place, and at this time) yee seeme to feele too much of a deere yeere, yee are afraid of your Christmas boxe; ye haue fledde into the fortified places, as if there were an invasion in the land; and seeme to haue left off to bee true Countrey-men, and to bee turned new-created *Citizens*; insomuch that as *Oviedo* for the great confluence of *Bishops* thither in the time of the *Mores* Conquests in *Spaine*, was called the *Citty of Bishops*, so this Citty will hazard to lose the name, and be called the *Citty of Knights and Gentlemen*; ye are left out of the *Charter*, and yet ye seeme to bee of the *Body politique*. Heere ye take vp your mansions, and vse your houses in the Countrey, but as *Patlaces* of pleasure. But one time in the yeare to doe good, but one yeere in twenty, and yee are *Non residents* from your places. If yee doe any good here, yee doe it but like a *Minister* that leaueth his owne Cure, to goe feede other mens flockes; your company heere is neither desired, nor needed

Neh. 6. 11t

Turqeut.

needed. If yee haue done any good where yee ſhould, it is but as a dramme to that pound yee ought to haue expended in ſuch a ſcarcity. Oh that ye heard the lamentable cryes, and bitter exclamations of the poore againſt you, they ſay yee preferre your hawkes, and horſes, and hounds before them; for thirty poundes for an hawke, forty poundes for an horſe, an hundred poundes for houndes, and though theſe dye within a moneth after, yee thinke it ſtands not with generous mindes to grieue for the loſſe of them, but there is no ſuch bountie and freeneſſe to the poore; the Hawke is fed whileſt the poore euen famiſh, the Horſe pampered whileſt the poore euen pine, the houndes haue their ſet proviſion, whileſt the delicateſt fare many poore haue, is but courſe bread, and the ſtrongeſt liquor, faire water; a pittifull thing, when birds, and beaſtes, and dogges, are preferred before Chriſtian ſoules. I condemne not your lawfull pleaſures, but I condemne thoſe pleaſures that turne Hoſpitality out of dores. Ponder vpon theſe things, and if your hearts be not of flint, and all the quicke fleſh in your boloms turned into Adamant, I truſt they will diſſolue into pitty; for conſider in your ſelues, is this to bee *Common-wealths-men*, no Private wealths-men, Chriſtians? no Newters. Oh therefore let theſe advertiſements be as a *Habeas Corpus*, to remoone you to your proper dwellings; and goe not thither, I humbly beſeech you, onely to ſhew your foreheades, but your mercy to helpe the helpleſſe, to ſuccour the ſuccourleſſe, to diſperſe abroad your *Bread, Water, and Fleſh*, and not to ſerue it in, only to your owne tables, for that were to bee *Nabals houſekeepers. Shall I then* (ſayth *Nabal*) *take my Bread, Water, and Fleſh, Which I haue killed for my Sheares, and giue it vnto men, whom I know not whence they bee?*

And becauſe *Salomons* Wiſe Woman not onely *lifted vp her hand to the diſtaffe, but likewiſe ſtretched out her hand to the needy*, Giue mee leaue to exhort, that if the Maſter Prov. 31.

ſter ſhould be *Nabal*, yet that the *Miſtreſſe* bee *Abigal* to tell *Nabal* of his Churliſhneſſe, and by her diſcreeteſt and powerfullett perſwaſions, and inducements, to ſeeke to reclayme him; howſoeuer to preuent Gods heauy curſes vpon the family, let her goe foorth to men in miſery with her bottels of milke, her parched corne, her frayles of rayſins and figges: the Wife indeed hath not power to diſpoſe of her husbands eſtate at her pleaſure, but for true Charity ſhee hath, why elſe are women in Scripture exhorted to be Charitable?

And you my reuerend brethren of the *Clergy*, if euer yee would have your wordes like *Apples of gold ſet vpon Pictures of ſiluer*, know what is *a Word in due ſeaſon*; ſhew ye to the World miſeries, naked armes, and bring foorth hunger, ready to eate her owne fleſh; cauſe the cheekes of couetouſneſſe to bluſh, and the heart of parſimony to chinke in the boſome; by your moſt pregnant motives, and prevalent charmes, endeavour to raiſe vp a race of Charity in the World; that ſo if people ſhould remaine inflexible, incorrigible, yet as his Majeſtie ſayd (after his Pious Orders given for the reliefe of the poore, if they were not put in execution) *his Throne ſhould bee Innocent*, ſo the *Pulpit* may bee innocent. What ſhould wee doe now filling the eares of the people with our ſublimated conceptions, *Seraphicall* ſubtilties? Alas, they have need of mercy. In theſe diſtreſſefull times therefore, what a ſweete Odour is the ſent of Charity out of our Pulpits? *Roderigo de Ximenes* by preaching of Sermons of Charity in ſuch a great ſcarcity, was reverenced of the people as an Angel of God, and ſo honoured by *Alphonſo*, that hee beſtowed vpon him the *Arch-Biſhopricke* of *Toledo*, worth above two hundred thouſand Crownes by the yeere; ſo by ſuch kind of Doctrines wee ſhall get reverence vpon earth, honour in Heauen; and though our labours ſhould not take place with men, ſure we are, *Our labour ſhall be with the Lord.*

Turquet in the life of Alphonſo the Noble.

Eſ. 49. 4.

Laſtly,

Laſtly, to ſpeake vnto you the diſtreſſed ſoules of the times, I wiſh you comfort from Heauen, patience vppon earth; though grace cannot keepe you from beeing inſenſible of theſe miſeries, yet let it keepe you from being impatient; it is your time of triall, Oh blaſpheme not God to his face, but with all meekeneſſe, and humble lowly ſubmiſſion, yeeld your ſelues vnto Gods chaſtiſement, endure a kind of dry Martyrdome. And as I wiſh you patience towards Gods chaſtiſement, ſo towardes mans churliſhneſſe; though men ſhould bee open-mouthed to reproch, and cloſe-fingered to releeue you, yet liſt not vp an arme of revenge; no, I beſeech you by the peace of your Countrey, and by the honour o your profeſſion, that yee fall out into no raſh, precipitate, tumultuous rebellious courſes. Remember, that *David* beeing denied reliefe at *Nabals* hand, at firſt hee ſeemed irritated, incenſed; yea he vowed ruine, euen to rippe vp the bowels of the Churle, to make his houſe a ſhambles, but that which Rage reſolues on, Grace repents of; at laſt how doeth hee honour God, and bleſſe the inſtrument that ſtayed him from that bloody purpoſe? 1.Sam.25. 32,33. *Bleſſed be the Lord God of Iſrael, which ſent thee this day to mee. And bleſſed be thy aduiſe, bleſſed bee thou which haſt kept mee this day from comming to ſhedde blood, and from auenging my ſelfe with my owne hand.*

Magnifie not Worldlings therefore as *Worthies* (no pittie it is ſuch painted poſtes ſhould bee ſtooped vnto) nor bee not your owne carvers of ſatisfaction from them; Let euen Churles liue to their greater ignominy, damnation; Vengeance in God were juſt, but in you barbarous, and inhumane; Rebellion is the fruit of vnregenerate nature; Commend therefore your fainting ſoules vnto God in ſilence, rather then force releeſe; the poore mans weapon is his tongue, not his pike; though they may be guilty of hard heartedneſſe, mercileſneſſe, yet be not ye guilty of blood.

And

And now Lord, bow thou the hearts of people vnto Charitie, melt them into compassion, let them not bee ashamed of Christ, hungry, and naked, but as they looke for Heaven, so let them lay vp treasures for their selues in Heauen, and that for his sake that purchased Heauen with the price of his owne blood, euen Iesus Christ the righteous. To whom with thee O Father, and the Blessed Spirit, bee ascribed, all Honour, Glory, Praise, Power, might, Maiestie, and Dominion, from this time forth for euermore, Amen.